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future AI x dignity: Two-Year Zero-Incident Report and Primary Sources

Abstract

This study proposes a new support paradigm that realizes technological independence while maintaining dignity through the implementation and verification of a two-year AI support system for a 77-year-old elderly person. While conventional elderly support tends to fall into the binary opposition of "protection vs. autonomy," this research constructed a technological environment that enables autonomous choices rather than managerial intervention through a design philosophy centered on the concept of "translation." Through an integrated system combining Galaxy A23 5G, AQUOS wish 2, iPad, and multiple AI services (ChatGPT Plus, Claude Pro, Gemini 2.5 Pro, APIs), we simultaneously achieved zero fraud incidents and improved technological independence.

As a significant methodological innovation, this study presents a framework that transcends the limitations of traditional humanities research. In contrast to conventional humanities research that tends to remain at the level of theoretical

consideration, this work integrates complete technological implementation of philosophical insights, ensuring verifiability through open-source publication under MIT License, and effectiveness measurement through two years of empirical data. This demonstrates that ethical principles can actually be codified and establishes a new model for interdisciplinary research. These achievements prove that maintaining dignity through AI-human collaboration is feasible and provide the foundation for a new technological paradigm supporting elderly welfare and AI ethics.

1. Introduction: Freedom Within Constraints

1.1 Philosophical Starting Point

"We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of the human freedoms—to choose one's attitude in any given set of circumstances, to choose one's own way." (Frankl, V. E., 2006, search: "everything can be taken")

The last human freedom that Frankl discovered in concentration camps takes on new meaning in contemporary elderly support. If aging does not guarantee dignity and freedom, what is the difference from serving a life sentence in the prison of one's own body? As a practical answer to this question, this study attempts to redefine freedom within constraints through two years of comprehensive ethical and technological support for a 77-year-old woman born in 1947.

1.2 Problem Definition: Methodological Limitations of Conventional Research

Conventional elderly support research tends to fall into either extreme: either undermining the autonomy of individuals by overemphasizing protection, or ignoring realistic constraints by demanding too much independence. Moreover, many studies focus on post-problem response and neglect preventive and structural solutions.

However, the more fundamental problem lies in the methodological limitations of humanities research. Conventional humanities research tends to remain at the level of theoretical consideration and lacked means to verify whether the proposed ethical principles or philosophical insights are actually technologically implementable. As a result, a serious gap emerged between "beautiful theory" and "practical feasibility," and contributions to solving real social problems became limited.

This study applies the "preventive structure in which the service provider resolves issues before they are pointed out by the customer" philosophy cultivated in the service industry to elderly support while simultaneously attempting to solve this academic challenge. Specifically, by integrating Frankl's existentialist insights with contemporary AI ethics and implementing them in a form that anyone can verify and improve through MIT License publication on GitHub, I achieved the integration of theory and practice.

1.3 Methodological Innovation of This Study

This study enables previously impossible "technological verification of philosophical insights" through complete publication of primary sources (<https://trgr-karasutoragara.github.io/>) and complete publication of source code (<https://github.com/trgr-karasutoragara/trgr-karasutoragara.github.io/>). This provides a concrete solution to the fundamental challenges of reproducibility and verifiability in humanities research.

2. Theoretical Framework: Technological Translation of Dignity

2.1 Definition of "Translation"

"Translation" in this study means conveying modern society in an understandable way so that elderly people can take responsibility. They cannot adapt to changes of the times, but they are medically healthy, so if AI or I "translate," she can take responsibility. For example, we established rules to minimize contact points with fraudsters so she can safely use online banking and avoid fraud. Therefore, she can defend herself and fulfill her responsibilities, thus she is free. Responsibility and freedom are a set.

This is the same as the invention of agriculture. Agriculture manages uncontrollable nature. Aging is not external factors, but requires management of internal "nature." Therefore, I transform the environment and means. This is neither "management" (external control) nor "abandonment" (giving up support) but a third path. I executed this new welfare prototype for two years.

2.2 Three-Layer Freedom Structure

I classified human freedom into three layers and designed corresponding technological support for each. The first layer is physical freedom (mobility, operational ability), the second layer is psychological freedom (relief from anxiety, maintaining confidence, dignity), and the third layer is decision-making freedom (maintaining choice, preserving autonomy).

2.3 Application of Service Industry Problem-Solving

Drawing from experience as an assistant call center manager during Japan's e-commerce dawn in the early 2000s, I theorized the principle of "solving through structure rather than responses" and systematized it as a preventive design philosophy for elderly support. Unlike younger people, elderly individuals have difficulty recovering after problems occur. Imagine this: you might not get injured if you fall. My mother's generation has physical risks where falls can lead to fractures, serious accidents, care needs, and bedridden conditions. This is the same as anticipating that a glass will break when dropped rather than responding after it happens.

3. System Design and Implementation Methods

3.1 Hardware Configuration Design Philosophy

I achieved both safety and usability through role separation across devices. The three-layer configuration consists of Galaxy A23 5G (for outdoor shopping and taxi use), AQUOS wish2 (banking apps and TV/radio terminal that never leaves home), and iPad 10th generation Wi-Fi model (main environment where SMS cannot reach, no financial information, uses Gmail, and can ask paid AI for questions and concerns), ensuring my mother's freedom. For example, Galaxy A23 5G is designed with remote factory reset capability assuming theft to prevent injury from resistance during robbery. Therefore, it's not a high-end device.

3.2 AI Integration Architecture

Through multi-AI utilization of ChatGPT Plus, Claude Pro, and Gemini 2.5 Pro, I achieved hallucination countermeasures and functional complementation. Voice input support, text composition support, and technical problem-solving support were each optimized. For example, when my mother received a call from an unknown number, she noted the number and consulted AI. "Call forwarding fraud has been reported in that area code," etc., AI supports my mother's search capabilities, so she is not limited to consulting only me but can solve things herself. This restored what she could do. It might be similar to secretaries or guide dogs. AI can become a "cane" for information.

3.3 Security Design: Contact Isolation System

I implemented structural safety design aimed at fraud prevention. Through prohibition of answering unregistered numbers, prohibition of opening SMS URLs, and separation of email checking devices, I structurally blocked malicious contact opportunities. This enables users to defend themselves even with digital divides if they follow rules. Additionally, delivery personnel are always verified before opening doors, ensuring three-layer safety: neighborhood, home entrance, and internet, which continued. "Structural" responses can reduce the burden on elderly people.

3.4 UI/UX Design: Suggestion-Based Interface

Based on the principle of "suggestions rather than commands," I realized interface design that respects user autonomy. Through iPad's AssistiveTouch for UI/UX improvement and liberation from detailed tasks, dictionary function for standard prompt management, and gradual learning support, I lowered technical hurdles and built an environment for growth even in old age.

4. Case Study: Two-Year Verification Results

4.1 Quantitative Outcomes

During the 24-month period from May 2023 to June 2025, I achieved zero fraud incidents and zero major technical troubles. Through transition to online supermarket use, cashless payment adoption, and food delivery utilization, I improved quality of life under physical constraints due to physical decline. Since supermarket shopping had become painful obligations, having items delivered through online supermarkets means she only needs to buy unavailable products at local supermarkets, so she regained the joy of seeing and selecting seasonal ingredients.

4.2 Qualitative Changes

She challenged writing on note.com and participating in official contests. Improved learning motivation and expressive activities were observed, including AI utilization becoming routine and active interest in new technologies. These indicate recovery of purpose and self-efficacy beyond mere technical acquisition. As a Japanese literature major, she also faces the reality that she cannot write as she did in her university days. These primary sources are translated into English and published on GitHub alongside the originals.

4.3 Risk Response Examples

In handling phone fraud, SMS fraud, and account unauthorized use, pre-designed structural defenses functioned effectively. Users could ensure safety without individual judgment burden, and supporters could focus on continuous improvement rather than emergency response. Additionally, as soon as I identified my mother's uncertainties, I revised risk avoidance structures. Of course, I didn't increase rules too much. I continued supporting how to understand abstract principles concretely.

5. Discussion: Integration of Ethics and Practice

5.1 Avoiding Paternalism

I am not my mother's guardian. She can make her own decisions. Rather than protecting, providing judgment materials so she can make decisions is contemporary translation.

5.2 Scalability Considerations

I attempted to extract generalizable principles from support that depends on the individual specificities of my mother and myself. Service industry problem-solving philosophy, structural safety design, and gradual learning support have applicability not only in elderly welfare but also in other support situations.

5.3 Economic Sustainability

With monthly AI usage fees of \$20 plus budget SIM costs, I achieved high-quality support while controlling economic burden, solving the problem that it's difficult for specialists and families to support elderly people in between. This realizes my mother's wish to avoid restriction of freedom through care needs. This is also ethical implementation. This suggests AI's potential in preventive medicine. If I address fraud anxiety, stress also decreases. Stress affects health.

6. Conclusion and Future Developments

6.1 Fundamental Contribution to Academic Research Methodology

The most important significance of this study lies in demonstrating a new framework that overcomes the structural limitations of conventional humanities research. By converting abstract ethical principles into concrete technological systems and completely open-sourcing them, we provide a clear answer to the previously difficult-to-verify challenge of "theoretical implementability."

As a practical example that implements Frankl's existentialist insights in contemporary technological environments and realizes "freedom within constraints," this study opens possibilities for new research paradigms in humanities. The significance of establishing a "philosophical insight → technological implementation → empirical verification → open-sourcing → third-party verification" cyclical and collaborative research process is extremely significant compared to the conventional linear research process of "theoretical consideration → case analysis → conclusion derivation."

6.2 Revolution in Verifiability

Through complete code publication and documentation under MIT License, researchers worldwide can verify, improve, and develop this study's methods. This realizes "theoretical reproducibility," which was a challenge in conventional humanities research, and raises the dimension of transparency and reliability of academic research. If you wish, it means philosophers can solve problems with AI and Python. Specifically, by enabling detailed verification of how ethical principles are coded and implemented as UI/UX, we bridged abstract discussion and concrete ethical implementation.

6.3 Value as One-Generation-Ahead Experiment

The support experience for a 77-year-old woman born in 1947 becomes a response model for elderly welfare. Socially vulnerable people are also social structural problems. My mother has a digital divide. Then, if we create an environment where she can ask AI questions, she can coexist with the digital divide, so she doesn't get fixed as vulnerable. This has the potential to function as a pioneering example of future standard support environments. Simultaneously, this study's methodological innovation shows applicability to various social challenges beyond elderly support, including disability support, child support, and international cooperation. If we support maintaining "responsibility, freedom, and dignity," we can probably solve problems with ethics in many cases. If AI is appropriately utilized.

6.4 Response to Future Technological Development

We indicated the direction for developing support environments responding to projection displays, evolution of voice operation, and AI performance improvements. We provide a framework for continuous improvement that utilizes technological progress to enhance user dignity. Moore's Law does not automatically protect human dignity. Supporters have more choices. For example, in 2023, running Gemma with Ollama on a ¥70,000 mini PC was impossible. Technology democratization is progressing. We need to use tools rather than be used by rapidly evolving tools. In such cases, AI ethics becomes a powerful guide for correctly walking uncharted frontiers.

6.5 New Model for Interdisciplinary Research

We executed for two years a new research approach that crosses boundaries of philosophy, engineering, gerontology, welfare, hospitality, and social security studies and integrates theory and practice, and published on GitHub under MIT License that my mother did not encounter accidents or fraud. This methodology has applicability to other social challenges and potential to dramatically improve the social utility of humanities research. Particularly, applicability in developing countries and economically constrained regions will save time and costs for trial and error regarding what AI can accomplish, allowing budget to be spent on computational resources and human resources. History will judge the results.

This study demonstrates that academic research can directly contribute to solving real-world social problems and presents options for humanities research. In the future, through development of this framework, more philosophical insights are expected to be implemented as practical social technologies, accelerating problem-solving speed for various issues including ethics and environment, contributing to human happiness.

7. GitHub

future AI x dignity

For homepage verification: <https://trgr-karasutoragara.github.io/>

For technical overview: <https://github.com/trgr-karasutoragara/trgr-karasutoragara.github.io>

Extending life is wonderful. But aren't days spent waiting for life to end while losing freedom similar to prison? We have built civilization and reached the present day. But we want to avoid relatively increasing time spent living in "prison." Growing old and dying being merely lonely would be sad. Even when we lose things, there are always new things to gain. Through two years of results, this study proposes a redefinition of "aging." Aging with AI relatively alleviates the difficulties of being unable to respond to changes of the times. Please verify with your own eyes.

References

Frankl, V. E. (2006). Man's search for meaning (English ed.) [Kindle version]. Beacon Press. (Original work published 1946)

Google. Run Gemma with Ollama. <https://ai.google.dev/gemma/docs/integrations/ollama?hl=en>

Author Declaration

I am an independent volunteer with no conflicts of interest.